THE

ODES

OF

HORACE

In *Latin* and *Engliſh*;

With a Tranſlation of

R. BENTLEY's NOTES.

To which are added,

NOTES upon NOTES; Done in the *Bentleian* Stile and Manner.

...ppy that Author, whoſe correct ESSAY
...ures ſo well the old Horatian *way!* Roſ.

PART I.

The Second Edition.

LONDON:

...nted for *Bernard Lintott*, at the *Croſs-...ys*, between the two *Temple-Gates* in ...ter-Street 1714.

THE
REFACE.

WE *humbly hope, that the* Reader *will encourage the following* Eſſays, *upon ſeveral Accounts.*

Firſt, *As they are deſigned to ſhew him the beſt Author of* Auguſtus's *Age, in his native Purity.*

ondly, *To give him a further Proof, how ll Attempts to render him into* Engliſh, *even the beſt Verſion now Extant has ſucceeded no , muſt fall ſhort of the Beauties of the Ori-*

rdly, *To convince him, how ridiculous it is ſume to correct* Horace *without Authority, he pretended Strength of ſuperior Judgment try. And,*

ly, *How eaſily ſuch a Preſumption may be upon the Authors, and ſufficiently expoſe heir own way.*

Q. Horatii Flacci
ODARUM

LIB. I.

ODE I. Ad MÆCENATEM.

(a)

ÆCENAS atavis edite regibus
O & præsidium & dulce decus
meum:
Sunt quos curriculo pulverem Olympicum
Collegisse juvat, metaque fervidis
Evitata rotis, palmaque nobilis
Terrarum dominos evehere ad Deos:
(b) *Hunc, si mobilium turba Quiritium*
Certat tergeminis tollere honoribus:
Illum, si proprio condidit horreo
Quicquid de Libycis verritur areis,
Gaudentem patrios findere sarculo
Agros, Attalicis conditionibus
Numquam dimoveas, ut trabe Cypriâ
Myrtoum pavidus nauta secet mare.

Lastan.

THE ODES OF HORACE.

BOOK I.

ODE I. *To* MÆCENAS.

ÆCENAS, born of Royal Blood,
My nobleſt Patron, ſweeteſt Good!
There are who all their Pleaſure place
In Chariots, and the rapid Race,
Who in *Olympic* Plains contend,
d joy to ſee the Duſt aſcend.
eſe, when they win the Field and Prize,
w into Gods, and reach the Skies.
other courts the People's Voice,
d doats on Offices and Noiſe:
e Farmer from the *Lybian* Plains
hers the Product of his Pains;
Promiſes of Wealth prevail
make him hoiſt a doubtful Sail,
truſt the Winds, and try the Flood,
leave the Fields his Father plow'd.

Luctantem Icariis fluctibus Africum
Mercator metuens, (c) otium & oppidi
Laudat rura ſui: mox reficit rates
Quaſſas, indocilis pauperiem pati.
Eſt qui nec veteris pocula Maſſici,
Nec partem ſolido demere de die
Spernit, nunc viridi membra ſub arbuto
Stratus, nunc ad aquæ lene caput ſacræ.
Multos caſtra juvant, & lituo tubæ
Permiſtus ſonitus, bellaque matribus
Deteſtata. Manet ſub Jove frigido
Venator, teneræ conjugis immemor;
Seu viſa eſt catulis cerva fidelibus,
Seu rupit teretes Marſus aper plagas.
Me doctarum hederæ præmia frontium
Dis miſcent ſuperis; me gelidum nemus,
Nympharumque leves cum ſatyris chori
Secernunt populo: ſi neque tibias
Euterpe cohibet, nec Polyhymnia
Lesboum refugit tendere barbiton.
Quod ſi me Lyricis vatibus inſeris,
Sublimi feriam ſidera vertice.

The Merchant, when by Storms beſet,
Commends a Country Life and Seat:
But when the ſudden Danger's o'er,
Refits his Bark, and tries once more,
And hates the Crime of being poor.
The Toper underneath the Shade,
Or near ſome Spring ſupinely laid,
There all the Evening cheers his Soul,
And crowns with *Maſſick* Wine the Bowl.
The Soldier loves to ſhine in Arms,
And hear the Trumpets ſhrill Alarms,
That bid him to the Camp repair,
The Hero's Sport and Matron's Fear.
Unmindful of his tender Spouſe,
The Hunter roves through Froſts and Snows:
He ſpreads his Toils, his Dogs purſue
The flying Boar, and Stag in view.
For me, a Poet's ſacred Name,
And Ivy Crown, is all I claim;
In *Pindus'* breezy Shades I ſtray,
Where Nymphs and Satyrs dance and play;
From all the Vulgar I deſpiſe,
And to immortal Glory riſe,
If the indulgent *Muſes* deign
To let me ſing in *Lyrick* Strain,
The Hero's Praiſe and Lover's Pain.
Rank me amidſt that Sacred Quire,
Where Men nor Gods can lift me higher.

(a) THIS Ode ſtands for a *Proem* or *Prologue*, the thing ſhews it ſelf plain: and was made the laſt in the Book, and then added to the reſt. But in truth I am afraid, eſpecially if there be any Faith in *Librarians*, that our Author, contrary to the Character of a *bright Fellow*, as his Friend *Pindar* has it, does not here ſhew himſelf in his beſt Cloaths, but has patcht a few ſorry Rags together, ſince all Readers, from the time that Letters came again into Faſhion till now, have complained, that in this Place his Lines are intricate, and ſeem to run upon Pebble-Stones. Let us examine the Period all together, as we find it both in *Editions* and *Manuſcripts*.

One Man is pleas'd with Olympick *Games*
And duſty Racings if he can double the Goal,
And win the Prize, this elevates him to Heaven,
Another whilſt he riſes by the Mob
To ſome great Honour or Office;
A Third if he can fill his own Barns
With all the Corn that grows in Libya,
Whoſe greateſt Joy is to plow the Lands
His Father left him, will never be tempted,
By Attalus's *Wealth, to* [illegible]
Sailor.

Now the Queſtion is, [illegible] theſe ſame words, *One Another, a Third*, hang [illegible] ther, and where is the [illegible] nexion? For either it [illegible] run thus, *one is pleas'd, [illegible] ther is pleas'd*, or thus, *[illegible] is elevated, another is [illegible] ted*, or thus, *one will [illegible] ver be tempted, another [illegible] never be tempted.* The [illegible] no fourth way, and ye one of theſe Conſtruc [illegible] is right. For ſuppoſe [illegible] have moſt Affection f [illegible] laſt; why then you ſay, you can never tempt *other Man* who is arriv [illegible] great Honours, or *that Man* who has all the [illegible] in *Africk* in his Hand [illegible] leave their preſent w [illegible] Life and turn Merc [illegible] Say you ſo? Are you [illegible] abouts? Upon my [illegible] theſe Fools have ſome [illegible] in them, if they ha [illegible] Mind to put themſelv [illegible] Danger for no Reaſo [illegible] the World, and run th [illegible] zard of getting an unc [illegible] Eſtate at Sea, when [illegible] have a very good [illegible] Land already. What [illegible] wonder is there, I b [illegible] you in all this? Do you [illegible] you can make me belie [illegible] ever *Pompey*, or *Caſſar*, *Craſſus* ſhould be perſ [illegible] to leave all, and ſet [illegible]

Merchants? As for what follows, I receive and allow of it, where our Author affirms, that no Offers of Wealth can prevail upon the Countryman, who is in Poſſeſſion of his Father's Means, to quit his preſent Buſineſs, and take to Trading: for being content with a little, and living idly, and out of *Neptune*'s way, he can eaſily prefer a ſecure Poverty to uncertain and *operoſe* Riches. This is very right, and worth the mentioning, But that other Obſervation upon Emperors and great Landlords, who would not turn Merchants, is ſenſeleſs and impertinent, as both *Julius Scaliger* and *Janus Rutgerſius* have already animadverted with Juſtice. But now perhaps you will rather ſtand to the old Conſtruction, *another* [illegible] *is pleas'd*, who is in [illegible] Preferments, *a Third is* [illegible], though vaſtly Rich. Truly this would do, if Law and Cuſtom of [illegible]ing correctly did not [illegible] it: For ſince that [illegible] Sentence, *viz. the Prize* [illegible] *to the Heavens*, comes [illegible]ween thoſe words: there [illegible] no Engins, that I know [illegible] to lift *to is pleas'd*, over [illegible]e a ſpace, and tack it [illegible] *another*. There re[illegible] a third Project, [illegible] is the Conjecture [illegible]*gerſius*, as alſo of *Iſa*[illegible]*nus*, as *Gataker* the [illegible] tells us to his Com[illegible]ion, *Adverſ. Poeth.* c. 16.) Now this is brought about by fixing a *Comma* at *Prize*, ſo as that the word *Elevate* may agree with what follows, as thus, *It Elevates another Man* who is Honorable, *a Third* who is Rich! And yet this Conſtruction, though it be more Commodious than the other two, does not pleaſe me on many Accounts; for what force and violence is here, that *Prize* ſhould be torn aſunder from *Elevate*, when the Courſe of the Words had knit them ſo firmly together? Beſides, how Hungry, Dry and *Invenuſte* is the Sentence, if *Prize* muſt ſtand by it ſelf, and nothing follow thereupon? Then who can bear with Patience to have *Elevate* ſupply the Place of an Perſonal Verb? *Laſtly*, how comes it to be taken for Granted that he, who has a good ſtock of Corn in his Barns, muſt for that Reaſon be preſently elevated to the Skies? I cannot think the way to Heaven ſo trite and eaſie, and it is a ſhame that thoſe vile Miſers the *Ummidii*, *Fuſidii*, *Staberii*, *Opimii*, and filthy *Nattæ*, ſhould now for the ſake of Corn and Mony be placed by our Author among the Gods, whom in his *Satyrs* he thought unworthy to be reckoned Men! Believe me, *Horace* is not ſo far out of his Wits. But now, couple *Prize* and *Elevate* together, and then all is right and according to Cuſtom,

ſtom, that he who came off Conqueror in the *Olympick* Games, ſhould be compared to the Gods. See our Author, *Od.* 4. 2. and *Cicero pro Flacc. c.* . There you'll find that ſuch Conquerors were more extolled in *Greece*, than thoſe who had Triumph'd in *Rome*, and yet thoſe who Triumph'd in *Rome*, were valued as Gods, ſee our *Horace*, *Epiſt.* 1. 17. Therefore by a better, or at leaſt as good a Right to this ſame Elevation, theſe Conquerors were to be taken for Gods. *Lucian* in *Ana.* calls theſe ἰσοθέοι, or *God-fellows*; and *Philip*, who was one of them, had divine Honours paid him after his Death; *Euthymus*, who was another, enjoyed the ſame Honour in his Life time, when he was in a Capacity to taſte the Pleaſure of it, as *Herodotus*, *Pliny*, and other Writers teſtifie. Therefore we are by no means to liſten to *Rutgerſius* and his Crew, nor muſt we ſuffer the word *Elevate* to agree with any thing but *Prize*. Now what ſhall we do? Why truly the Place muſt undergo a little Correction, before we can beat it into good Senſe. I take upon me to promiſe, that as it came from the Poet, it ſhould certainly run thus.

One Man is pleas'd with Olympick *Games*
And duſty Racing; his Delight is the Prize,
That can ſo eaſily place him among the Gods?
Another, whilſt —— *a Tar if he* ——

Where the Order and Meaning lie in this manner, Many, O *Macenas*, are the Inclinations of Mankind: *Some* pleas'd with the *Olympick* Prize, which can make a Man a God: *Another* is pleas'd with Honours, a *Third* with Wealth, the *Countryman* cannot be perſuaded to turn Merchant nor the *Merchant* to live in the Country; *ſome* for Pleaſure, *others* the Camp, *others* Hunting, but *my* Delight is the Glory of writing Odes. This is the Thread and Meaning of the Poem; which I offer to bear ſome Reſemblance to *Pindar*, who has theſe Lines extant in *Sextus Empiricus Pyrrh. Hypoc* p. 19.

Ἄλλοποδῶν μὲν τινας ἡδονὰς
Νωμᾷ ἕκαστον· τιμαὶ δὲ φωτῶν
Τὰς δ' ἐν πολυχρύσοις ἕδραις
μοῖσ' ἔβαλε.
Τὸν τις ἁβρὸν ἐν κώμοις ἀείδων
ἄλλον
Ναῦς ἐπ' οὖρον διώκειν.

Some are pleaſed with the Honours and Garlands won by Horſes: Others love ſine Ornaments: A third are delighted with going to Sea in a good Gale. In this Paſſage we write ἀεὶ for τὸν, for the ſake of the Verſe which follows: τὸν, ἄλλον τε: σῶς διώκειν, for διώκειν. Let us ſee now how the words of *Horace*

with Pindar. First you are to
ve, that to *Juni-ques* must
taken for one word, and
they say in *Greek* ὑφ' ἓν.
d signifies the same thing
Quisdam and *Aliquos*: thus
Greek τινὲς ἅ, εἰσὶ οἷς, which
common. Our *Horace* has
Serm. 1. 4. *v.* 24.

d sunt quos genus hoc mi-
nus juvat, utpote plures
ari dignos:

re unless you take *sunt*
ὑφ' ἓν, it would be *Digni*
not Dignos. Art. Poet. 361.

ura, poesis: erit-que, *si*
pus sit,
gnis magis, & quædam,
gnus absit.

here also unless *erit-que*
ken ὑφ' ἓν, it should be
nd not *quædam*. Now do
magine the Passage to
hus:

lus is pleas'd with Olym-
k Games,
ur, whilst ——— *a*
d, if ———

y these Words take a
Acquaintance with
ars, and grow more fa-
Beside, you must ob
that *Prize*, *Dust* and
lso all agree with *is plea-*
that the word *Juvat*, *is*
has sometimes the force
rsonal Verb, sometimes
mpersonal, in the very
sence. See our Au-
m. 4. 1, and *Juvenal* 11.

196. Now this uncommon way of speaking is that which has blinded the Eyes of some *Librarians*: and then they were led into an Error, by not knowing how to construe *Nobilis evehere*, which is a Phrase derived from the *Greek*. *Horace* and the Poets of the succeeding Age use it frequently. See *Car.* 1, 37. 3. 1, &c. *Pers.* 1. 118. *Silius Italicus* 2, 375 & 387. There are innumerable Instances to this purpose in *Silius*, and several in *Lucan* and *Statius*. But that alone (*Carm.* 1. 12.) confirms our Emendation, where the very same word is thus used in the very same Connexion.

——— *Illum superare pugnis*
Nobilem. ———

Silius has the Fellow of it, *l.* 11. 73. and *Propertius* 4. 10. *v.* 42. *Lucan* comes near it, 2, 697. and *Persius* 6 6. which must be corrected thus:

Egregius *lusisse senes.*

So we read it in the *Galean* Copy, and in that belonging to *Trinity College*, and not as it is in the Vulgar *Egregios*. Thus I present you with a most exact Emendation of *Horace* unless all my Projects fail me, by which the Sense is set upon its Legs after a very extraordinary manner, and the Language looks much brighter than it did.

(*b*) *Hunc si mobilium.*] *Mobilium* is the best reading, accor-

cording to ſeveral old Copies, as the *Blandinian*, which are four in the Poſſeſſion of *Cruquius*, two belonging to *Pulmannus*, and one of *Berſmannus*, beſides the beſt of our own, the *Leiden*, *Gravian*, and that in *Queen's College Library*, which in the various Readings was copy'd by the ſame Hand, and this agrees alſo with the old Scholiaſt. Let no body therefore mind the modern Editions, or preſume to write it *Nobilium*, ſince *Palma Nobilis* is but a Verſe or two before, and who does not ſee how fooliſh and trifling a Repetition that would make. I own the *Romans* might be ſtiled *Noble*, becauſe of the Greatneſs of their Empire: This I grant, but why *Turba Nobilium?* Theſe two Words, as they are join'd together, have nothing elſe to do but to contrive their own Deſtruction, whilſt the Epithet *Mobilium* does juſtly point out and reprove that Levity and Inconſtancy of the Vob, in diſpoſing of their Votes to Great Men. See *Epiſt.* 1. 9. *Statius Sil.* 2. 2. *v.* 123. *Seneca, Her. Fur. v.* 169. The ſame Blunder has a long time been tolerated in moſt of the Copies of *Lucan*, 4. 521.

——*Cunctas ſuſtulit ardor*
Nobilium *mentes juvenum*.....

But obſerve the Senſe and Diction, and read for the future, *Mobilium juvenum*, vi. *Virg. Georg.* 3. 165. For as for what our Author ſays, 4. 12. *Juvenum nobilium* where we ſhall produce Matter upon this Head, not ſufficient to juſtifie gar Reading in *Lucan* that Epithet were there be given to a ſelect Com of young Men.

(*c*) *Otium & oppidi rura ſui*] It is certainly ry ingenious Conject *Acidalius Valens*, in his on *Velleius Paterculus*, 1.

Laudat Tuta *ſui.*

Which Emendation *ſenior* privately ſtole his own. *Obſerv. Eccl* p. 101. where he thus *Paullinus:*

Repetitque portum, &c
to *via*
Pravertit intutum mari

And then quotes *Hor* he had repeated *Tuta*

Laudat Tuta *ſ*

Now I for my part ways a Mind to herd ſharp Fellows: for al could bear with the Lection, yet I think poſition between *Metuens* more pretty greeable, and yet be found alone, *Ovid* 201. *Tacit. Annal.* 1. *Tuta* in Company wi *Virg.* 11. 882. Then *Otium & Tuta* are pu ed in *Martial* 12. 5.

Gen. 3. 376. Lastly, | rils in order to raise a For-
in some Sense in com- | tune, he makes it his best
ing those things which | Wish to secure a *safe Retreat.*
e. So our Author *Epist.* | Thus again our *Horace, Serm.*
especially if he who | l. 1. As for *Rura oppidi*, I ne-
nds be a Merchant, for | ver met with it nor any thing
xposed to so many Pe- | like it in all my Reading.

NOTES *upon* NOTES. ODE I.

ii, ut res ipsa indicat.] whole, as *This and That and Tother*, but the Learned Dr. has divided, subdivided, and taken them so to pieces, given an Account of *This*, discanted upon *That*, and profoundly utter'd his Judgment of *Tother*, 'till having most harmoniously rung the Changes upon all of them, to the great Entertainment of Nice and Critical Ears, he has at last exceeded the celebrated Performance of the Author of that elaborate Poem, which begins thus,

The Twister he Twisteth a Twisterly Twist.

And also far outshone that famous Ode,

Three blue Beans in a blue Bladder,
Rattle, Bladder, Rattle

Parvo contentus.] The honest Countryman, who is here suppos'd by the Dr. *to be contented with a little*, is the very same reasonable Creature, whom *Horace* in this very Place puts in Possession of all *Lybia*, which the Dr. calls all *Africa*,

reas it may possibly
o the Heads of some
lges, that a *Proem* or
ay be such a sort of
e, as that an Author
k fit to compose it
affix it to the begin-
Book: These are
xice, that a Decree
me forth from the
nioglie, by which
re appointed to be
, and immediately
Finis; and that
first compos'd and
k, is for the future
by the Name of
so, says that great
ture of the thing re-
besides that, such
nd Pleasure.

ior, HUNC &
There is in this
ge Huddle and
Pronouns, enough
dinary Commen-
e Dr. springs thro'
great Nimbleness
Body. The *En-*
press themselves
Occasions, when
danger of being
censuring the

Africa, and truly if that be the *little* Portion with which it has pleaſed the Gods to bleſs him, he has good reaſon *to be Contented*, and I am entirely of the Dr's mind, that he has no manner of Cauſe *to put off to Sea, in order to look out for more.*

Haud crediderim tam facilem tritamque fuiſſe ad ſuperos viam.] Our Learned Critick will by no means allow, that rich Men ſhould *fancy themſelves Gods*; but he heartily contends for a Right to this Dignity in behalf of thoſe, *who had won a Race, or carried off the Prize at the* Olympick *Games.* His Reaſon is, *becauſe the way to Heaven is not trite and eaſie*, and yet they who run Races and ride for Places, ſeem to delight chiefly in this ſort of Roads. However I love a Critick who mingles ſome Divinity with his Remarks, and Moralizes upon a Pagan Writer, by letting us know, for the Encouragement of a Warlike Age, that all Religion is *Fighting* and *Horſe-racing* in a literal Senſe, and that Wreſtlers and Cudgel players have the beſt Title to Heaven.

Euthymus *etiam vivus ſentienſque*] Hiſtory does not give us a full account of this *Euthymus*, who was, no doubt, a famous *Olympick* Champion; but whether Quarter ſtaff, Back ſword, Single Fauchion, or Sword and Potlid were his Weapons, as alſo whether the Bull or Bear was his chief Game, is not ſo clear from Antiquity. All the Diſcover that the Dr. here makes that he was made a God his Life time: *When*, ſays Dr. *he might be ſenſible of Honour that was done him*, we are to underſtand, that thoſe Days, it was a Cuſt to make a ſort of Gods, really never arrived at a rough Knowledge of their Preferment.

Ubi tuas dedimus] the Dr is upon *Horace* ever other Author comes his way, whether *Ovid*, dar, *Perſius*, *Juvenal*, &c. th y are ſummon'd to him with Quotations, th y hap en to be out, muſt be ſure to ſet his and learn for the future ſpeak as he would have This is frequent in Schools, where tho' there but one ſingle Boy immed ly under the Maſter's yet if any of the reſt tell *what was the laſt what's next*, or *where ſuch left off*, up goes his and he is not diſmiſſed out ſome critical Emend on his Poſteriors.

Librariorum oculis [illegible] *effundit*] The Dr. has veral parts of his *Ode*, very ſevere upon an Or Men whom we call *Libra* At the beginning of his marks he makes it a Q on, *Whether we are to* [illegible] *any Credit*; and in this he is poſitive, *that they ſometimes underſtand* Gr that *they are often in the*

cannot construe Latin The
th of it is, this Race of Pe-
s is so obnoxious for their
le, Ignorance and Obsti-
y, that if he had lash'd
more vigorously, the
ld would have readily
e into his Sentiments.

*bus itaque, aut omnia me
, certissimam Flacci eman-
nem.*] It was ever allow
that Persons of establish'd
ations might speak well
emselves, for which rea-
the Dr. here assures us,
Emendations of Horace
true and exact, but,
e, with this modest Pro-
*if all my Projects do not
s*: Which is much the
with what a famous *Ita-*
thor said on a like Oc-
:

*Judge, Try:
If you die,
believe me more.*

*RA OPPIDI vel si-
id non usquam legisse*
] A few little Slips and Mistakes are not to be taken notice of in an Author whose Beauties are superior. *Horace* himself pleads for this Privilege, and accounts for such Mistakes in a very candid manner:

——*Quas aut incuria fecit,*
Aut humana parum cavit Natura ——

If therefore Dr. *B.* avers *that he never read any such Expression as* RURA OPPIDI, or *any thing like it*, let no bold Critick presume to censure him, for not recollecting a famous Aphorism in *Lithography*, now extant in St. *James's Park*, not far from the Library, where if *Urbs* and *Oppidum* may be supposed to signifie two things not extremely different from one another, we have certainly met with an Expression very much like *Rura Oppidi*. Vide *Buckingham house*. *Pars posterior.*

ODE

ODE II. *Ad* AUGUSTUM.

JAM ſatis terris nivis atque diræ
Grandinis miſit Pater, & rubente
Dextera ſacras jaculatus arces,
Terruit Urbem:

Terruit gentes, grave ne rediret
Sæculum Pyrrhæ nova monſtra queſtæ:
Omne cum Proteus pecus egit altos
Viſere montes;

Piſcium & ſummâ genus hæſit ulmo,
(d) Nota quæ ſedes fuerat columbis;
Et ſuperjecto pavidæ natarunt
Æquore damæ;

Vidimus flavum Tiberim, retortis
Littore Etruſco violenter undis,
Ire dejectum monumenta Regis,
Templaque Veſtæ,

Iliæ dum ſe nimium querenti
Jactat ultorem, vagus & ſiniſtra
Labitur ripa, Jove non probante,
Uxorius amnis.

Audiet civis acuiſſe ferrum,
Quo graves Perſæ melius perirent;
Audiet pugnas, vitio parentum,
Rara juventus.

ODE II. *To* AUGUSTUS.

I.

URE 'tis enough! give o'er, dread Sire!
To ſhow'r thy ſtormy Hailſtones down,
ſmite the *Capitol* with Fire,
nd rock with Thunderbolts the frighted Town.

II.

npaſs'd with Prodigies, we fear'd
hat *Pyrrha*'s Watry Age was near,
en *Proteus* drove his ſcaly Herd
p to the Hills, and diſpoſſeſs'd the Deer.

III.

en Fiſhes plaid among the Boughs,
nd chac'd the flutt'ring Birds away:
n Doves took Wing, and frighted Does
am thro' the Woods, and wander'd in the Sea.

IV.

ſaw, when o'er *Etruria*'s Plain
eat *Tiber* from his Channel ſtray'd,
hanely waſting *Veſta*'s Fane,
d Monuments of Kings in Ruins laid;

V.

of Revenge and fond Deſire,
r *Ilia*'s ſake, he rais'd his Flood:
ſt to the Left his Waves aſpire,
o' *Jove* himſelf forbad th' uxorious God.

VI.

Youth ſhall hear the ſound of Arms,
gall the *Parthian* Foe decreed;
rouze to War and freſh Alarms,
d for Paternal Crimes our Children bleed.

Quem vocet Divûm populus ruentis
Imperi rebus? prece quâ fatigent
Virgines ſanctæ minus audientem
Carmina Veſtam?

Cui dabit partes ſcelus expiandi
Jupiter? tandem venias, precamur,
(c) Nube candentis humeros amictus
Augur Apollo:

Sive tu mavis, Erycina rides,
Quam Jocus circumvolat & Cupido:
Sive neglectum genus & nepotes
Reſpicis Auctor,

Heu nimis longo ſatiate ludo;
Quem juvat clamor, galeæque leves,
(f) Acer & Marſi peditis cruentum
Vultus in hoſtem;

Sive mutata Juvenem figura
Ales in terris imitaris, almæ
Filius Maiæ, patiens vocari
Cæſaris ultor.

Serus in cœlum redeas, diuque
(g) Lætus interſis populo Quirini:
Neve te noſtris vitiis iniquum
Ocyor aurâ

Tollat: hic magnos potius triumphos,
Hic ames dici Pater atque Princeps:
Neu ſinas Medos equitare inultos,
Te duce, Cæſar.

VII.

To what propitious Shrine or Pow'r
Shall the declining State repair?
How shall the *Veſtal* Maids implore
Their angry Goddeſs with inceſſant Pray'r?

VIII.

What Victim will great *Jove* admit,
T'avert a guilty Nation's Doom?
Phœbus! vail thy Beams of Light,
And clad in Clouds, to our Aſſiſtance come.

IX.

Or thou, fair *Venus!* bring thy Train
Of *Loves* and *Smiles* and Amorous *Mirth*:
Or thou, great *Mars!* revive again
Thy long forgotten Sons, and Fav'rite Earth.

X.

Or Streams of Blood and tedious War
Allay thy Thirſt, thy Rage appeaſe;
Or only Arms, the Sword and Spear,
And Troops in cloſe Array thy Godhead pleaſe.

XI.

Or doſt thou, gentle *Maia*'s Son!
With ready Help protect the Good?
Or thou diſſembled Youth put on,
Deigning to purge the Earth from *Cæſar*'s Blood?

XII.

Long may the Age enjoy thy Stay,
Great *Auguſtus!* and no Crimes
Or thy Return, or wing thy Way
Back to the Gods, and thy own Heav'n, betimes.

XIII.

Long may'ſt thou here on Earth maintain
The Names of Father, Good, and Great,
Ere the World happy in thy Reign,
And from invading Foes ſecure the State.

(d) *Nota quæ ſedes fuerat columbis.*] The *Batteli-an* Copy varies the Lection to *Palumbis*, to which the old *Scholiaſt* agrees, who obſerves, *that* Horace *did but lightly mention the Fiſhes and Ring-doves, upon ſo extraordinary an Occaſion.* This Place has had a Mark upon it a great while, becauſe Pidgeons do ſeldom or never perch upon Trees, how then comes *Horace* to call the *Elm* the *uſual Seat of Doves*? ſhall we therefore hearken to the above-named Vouchers, and clap in *Palumbis*? But then here's a Rub: for our Author, and alſo *Virgil* write *Palumbem*, and not *Palumbum*: tho' for all this, *Palumbus* is not without ſome great Names to ſupport it *Columella*, *Pliny*, *Martial*, *Cato de re Ruſt. c.* 91. the Vulgar *Perſius* runs thus,

——— *Teneroque columbo.*

And yet this very Place is in ſeveral old Editions, and three Copies which I have conſulted, plainly altered for *Palumbo*. We may excuſe the received Lection of *Horace* by ſaying, that Ring-doves are comprehended under the Name *Columba*, and yet even then the τὸ ἰυσιάβλητον, and alſo the Ambiguity, is by no means accounted for.

(e) *Nube candentes humeros amictus.*] So we read it in many modern Editions: but the famous *Venetian* and *Loſcian* render it *Candenti*, as thus did the old Scholiaſt *Acron*, *Nube candenti*, ſays he is better than *Candentis humeros*, Thus *Lambinus*, *Torrentius*, and others found it in ſome Copies, but they tread upon the Place a tip-toe, and touch it ſo lightly, that I can't tell to which Lection they have moſt mind. At leaſt me, I never met with the ſame *Candenti* in any Book of Credit, they all plainly read it for *Candentis*: only in the *Gravian* Copy, the Lection was hereforo ſcratcht a little by ſome malicious Hand. Yet ſo, that it is ſtill plain enough to be read. But let us examin the Matter. Firſt, I beſeech you, what a terrible Gap is here made by *Candenti*, ſuch as has no Fellow in *Horace*? Conſider beſides, that our Author ſcarce ever uſes the *Ablative Caſes* of ſuch kind of *Participles* in *Ti* but in *e*, as in this very Ode, *Rubente*, *probante*, and elſewhere, *Nitente*, *Candente* Turn forward and ſee what we ſhall find at Od. 1. 25. v. 17. But that which is the cream of the Jeſt, this *nube candenti* is not only beſides the Senſe of the Place, but directly ſpoils it. For *Apollo*'s Deſign by ſitting on a Cloud was to hide himſelf, that no Mortal ſhould ſee him. Of this I

positive, and accordingly *Homer*, whence this Fancy is borrowed, *Iliad*, *E. v.* 186. and *v.* 344. makes *Apollo* put a Cloud over *Æneas*, that *Diomed* should not see him. Hence *Virgil* also took his hint, *Æn.* 12. 456. *l.* 15. and 10. 636. But now how, I pray, does it hang together, or what had the Poet in his Head, to make a God, who had a mind to be in private, discover himself by the very brightness of the Cloud in which he was hid? Nothing can be more stupid and foolish than this. But not to use many words, we have carried for *Candentis humeros* out of the best Parchment Copies. The Epithets, *Bright*, *Shining*, *Candid*, do always belong to the *Shoulder*. *Statius*, *Silv.* 3. *Tibullus* 1. 8. *Hor. Carm.* 1. and 2. 5. And if Mortal Shoulders may be said to look bright, how much brighter are the Shoulders of *Apollo*, who is all over Light and Brightness? *Æn.* 8. 720.

Acer & Mauri peditis cum vultus in hostem

A brisk arch Fellow *Tanaquil Faber* says, *Mend this place, and read* Marsi, *for the Moors were a warlike People: I will here-after make good this Alteration*; the renowned *Dacier* very readily agrees with his Father-in-Law; but he does not make his other words good, only comes off coldly; for some old *Editions justifie* the Lection. But I should be glad to see them, or to know where they are. I have look'd into several, and have a great many old ones by me, and yet could I never luck upon this same Lection; therefore I am afraid, that this is one of honest *Tanaquil's* Dreams, which was sent him through the Ivory-Gate; and yet notwithstanding this, the Emendation is most certain, though all the Copies, Manuscripts, and Editions should offer to assert the contrary. For we have here a Description of a Soldier, *who is valiant*, who fights *a-foot*, and *faces* his Enemy bravely. These three things are plain from the words, and yet we will demonstrate, that nothing of this can be true of the *Moors*. First, they were never reckon'd *Stout*: for the *Spaniards* and *Gauls* could beat them, much more the *Romans*. See *Hirtius de bello Afri. c.* 6. *Livy* 23, 26. Neither did the *Moors* fight usually *on foot*: They were indeed tolerable Horsemen. Nor yet woud they *fight Hand to Hand*, but stood, like *Parthians*, at a distance, shot their Arrows, and then ran away. *Val. Flaccus*, 3. 587. *Hirtius c.* 7. *c.* 97. *Tacit. Hist.* 2. 58. *Claud. de bell. Gildon.* 432. Thus the whole Matter is decided, and it appears that the *Moors* were *Cowards*, fought on *Horseback*, and when they had flung their Darts at *a distance*, betook themselves to flight. Besides, *Horace's* Connexion is observable.

Quem

Quem juvat clamor galeæque leves,
Acer & Mauri peditis cruentum
Vultus in hoſtem.

So that he plainly means ſuch a *Foot-Soldier* as wore a *Helmet*: Whereas you find by the laſt Quotation, that the *Moors* always fought without one. *Silius* 10. 605. Laſtly, tho' we ſhould pardon all theſe Blunders, and admit that the *Moors* were *Foot-Soldiers, valiant, armed* with *Helmets*, and ſuch as fought *hand to hand*, all which is a horrid Lie: Yet *Horace* would be the greateſt Blockhead in Nature, if he ſhould run to the *Moors* for a Pattern of Warlike Virtue. For he ſays here, *that* Mars *took Pleaſure in the ſtern Looks of the* Moors, *and that this very* Mars *was the Founder of the* Roman *State*, and is deſired *to have ſome regard for his Nephews and Kinſfolks the* Romans. What then? Would *Mars* ſpeak his delight for *Mooriſh* Valour, in order to ſhew his Kindneſs for the *Romans*? And yet theſe very *Romans* were the greateſt Enemies the *Moors* had, ſo that this *Cruentus hoſtis* here mentioned, who was ſo often wounded and maul'd by the *Moors*, muſt forſooth be a *Roman*. Prithee *Horace* don't talk at this rate! Nor would *Mars* ſuffer ſuch an Affront upon his Nephews and Kinſfolks. Could he be taken with the Valour of any one Nation, ſo much as of the *Romans*? This is all wrong: The true Reading then is *Mars*, were the ſtouteſt People *Italy*. See *Strabo* 5. p. 241. *pian. bell. civil.* 1. p. 629. *Georg.* 8. *Horat. Carm.* 2. 5.

(g) *Latus interſis* [illegible] *Quirini.*] Three of *Lamb* Books, and one of *Cruq* read *Quirino*. All other Bo and Librarians read *Qui* and they have my Appr tion into the Bargain *Heinſius*, a great Man, h mind to the firſt Rea *Ovid. Faſt.* 4. 375. and fo the learned *Broukhuſius* *pert.* 4. 10. and thus we r *Gens Romula, Venens* [illegible] *Sulpicia herrea.* And ye Author, *Ep.* 2. 2. v. 68.

——— *Colle Quirini.*

Where *Heinſius* reads *Q* but he does this w Book, nor will any Bod an Ear to him, beca that Jingle, *Quirino, a* which is very offenſive *Ovid. Metam.* 14. 816. *Colle Quirino.* Where Books, as *Heinſius* re read *Quirini*, and yet h rects it *Quirino*, tho' ſ ed by a few Auth Perhaps this is right, b *Quirini* went juſt before *Faſt.* 4. 375. *Colle Quirini* ſay all the Parchments 'tis to no purpoſe for to foiſt in his *Quirino*. 2. 133. *Ovid. Triſt.* 1. & 7. 37. *Alta Quirini* Urbe *Quirini*. Here never put your

, becauſe we have the Epi-
es. *Alta* and *Placida*, on
rſide. *Pont.* 1. 5. v. 73. &
ſ, 1. 69. *Metam.* 15. 572.
ſ. *Sidonius*, Ep. 19. 16,

Thus all the Books agree, and therefore I can never conſent to give any Diſturbance to a Lection, that has ſlept quietly ſo many Years.

NOTES *upon* NOTES. ODE 2.

A *Rboribus vero aut nunquam* Columbæ *inſide-*
] This Obſervation is cer-
ly moſt juſt, *that Pidgeons*
ry ſeldom Perch upon Trees,
therefore *Horace* did ill to
the Elm, *Nota ſedes Colum-*
Whether the *Engliſh* Pidg-
be the full Tranſlation of
Latin Columba, is not yet
ed by the Learned: Nei-
do we fully know what
of Perches were allow'd
oves among the *Romans*,
hear the celebrated and
ne *Burſmannus* will ſhort-
lige the World with a
urious Diſſertation on
ſe and Improvement of
Pidgeon-Houſes, which
t this matter in a clear

Ponta conſilio factum, ut
ſallere & latere cone-
iſtius candore *ſe ipſe*
] The moſt curious
are afraid of every
which may render an
ſuſpected of trifling,
the Dr. is concern'd
, leſt he ſhould be
o mean, *That* Apollo,
had a mind to be In-
yet dreſs himſelf in
Cloud, which Circum-
would diſcover him,

but I have ſometimes known very bulky things, and things apparently obvious to the Sight, which for all that have ſerved to conceal thoſe who had a mind to get behind 'em, and not be ſeen, as for inſtance, I have often thought a Tree appear'd plain enough to my view, and yet I could not for my Blood diſcover an arch Fellow who skulk'd behind it. Nay, the Moon ſhines clear enough ſometimes and yet the Man in the Moon is as ſafe from being diſcover'd, as if he wore the thickeſt Vizor: Neither could we ever yet obtain any tolerable Deſcription of his Perſon.

Candens, nitens, fulgens; *perpetua ſunt* humeri *epitheta*.] We muſt not take this in the ſtricteſt Senſe, ſo as never to apply thoſe fine Epithets, *Bright and ſplendid*, to any other part of the Body, but to the *Shoulder* only. *Horace* has ſeveral fine Ladies, to whoſe Cheeks, Breaſts, and eſpecially to their Eyes, he frequently gives the very ſame Names with great Propriety of Speech; nay, there are of his own Sex and Acquaintance,

tance, tho' perhaps not very intimate, to whoſe Foreheads we may make the ſame Compliment, without breach of Juſtice.

Ei ſomnium hoc advolaverit per eburneam portam.] This Paſſage is remarkable; the Dr. affirms, *that a certain Manuſcript appear'd to* Tanaquil Faber *in a Dream.* Where we are to obſerve, that *Dreaming* is often and juſtly aſcribed to Criticks and Commentators.

Emendatio iſta certiſſima eſt, refragantibus licet omnibus libris, & ſcriptis editis.] *This Emendation is moſt certain, let all Manuſcripts and Editions ſay what they will to the contrary* This is the true Meaning of the Dr's Words, and I come as near to them as poſſible. Nothing can be added to their Beauty, and the ſtricteſt Juſtice I could do them, was by a Litteral Tranſlation: *Let Criticks and Carpers ſay what they will to the contrary.*

Fortis, & peditis, & cominus Pugnantis.] Where *Horace* ſuppoſes *Mars* to delight in Cruelty, among other Circumſtances, he makes him pleaſed with a ſtern Look and Viſage, ſuch as the *Moors* had then, and retain to this very day: Now tho' it does not follow, that the Countenance of a *Moor* ſhould be a natural Proof of his Valour, yet the Dr. is reſolved, *that Valour is included in the Character*, and becauſe the Face is mentioned, therefore he will have it, that the People here mentioned muſt be prov'd to *uually fought hand to han* which Reaſon, having vered from Ancient A that the *Moors* were no Soldiers, to which th derns alſo agree, he rou out of the Field, and the *Marſians* in their ſte is probable that his Re might have been cont that the *Moors* ſhould kept their Ground, no ſtanding their Countena but it ſeems *Mars* would it otherwiſe: and the D not think it ſafe to d Perſon of his Charac reaſonable Satisfaction.

A Mauro *confoſſus ac datus* Romanus.] Here t ſuppoſes the *Moors* to be ry formidable Enemy *Romans*, by whom the been often *ſlain and* and yet juſt before they *Cowards, Pultroons*, tha *not look the* Romans *in* nay thirty Gauls *could* thouſand of them to fight is the Uncertainty, ſa Viciſſitudes of War! O Critick, whoſe Exerci do not only reach our *mar* and *Syntax*, but our very *Morals* and Po

Apage tam indignam Nepotes & in auctore tumeliam.] *Mars* is her poſed to take part wi *Nephews* and near Relatio *Romans* againſt *Horace*, ſhould offer to affront and therefore no wonder Dr. be ſo importunate an Author, for whoſe

the leaſt regard, to
re of himſelf.

*mnes omnium, mei certe
nſinſus.*] All Criticks
pos'd to have the Su-
Legiſlative Power re-
in them; and there-
hen all other Tran-
Scholiaſts, and Edi-
d given their Judg-
the Dr. according to
ſcribes, *We have ſeen
pprove, be it therefore*
and ſo forth.

nulli libri ſuffragan-
Who this *Nick Heinſius*
the Dr. cenſures for
to inſert Emen-
dations without Authority from Manuſcripts and Copies; is not ſo clear, but it is beſt for him to be in Obſcurity, ſince he has ſo juſtly incurr'd the Diſpleaſure of the Dr. and for ſo heinous a Crime.

Tinnitu aures offenduntur.] Here our Author will by no means ſuffer *Horace* to be guilty of any thing like a Jingle, which may offend the Reader's Ears: For though Poets have large Privileges, they are not allowed to encroach upon the proper Province of their Commentators.

ODE III.

SIC te Diva potens Cypri,
Sic fratres Helenæ, lucida ſidera,
Ventorumque regat pater,
Obſtrictis aliis præter Japygæ;

Navis, quæ tibi creditum
Debes Virgilium, finibus Atticis
Reddas incolumem, precor,
Et ſerves animæ dimidium meæ.

Illi robur & æs triplex
Circa pectus erat, qui fragilem truci
Commiſit pelago ratem
Primus, nec timuit præcipitem Africum

Decertantem Aquilonibus,
Nec triſtis Hyadas, nec rabiem Noti:
Quo non arbiter Hadriæ
Major, tollere ſeu ponere vult freta.

Quem mortis timuit gradum,
(a) *Qui ſiccis oculis monſtra natantia,*
(b) *Qui vidit mare turbidum, &*
(c) *Infamis ſcopulos Acroceraunia?*

(d) *Necquiquam Deus abſcidit*
Prudens Oceano diſſociabilis
Terras, ſi tamen impiæ
Non tangenda rates tranſiliunt vada.

Audax omnia perpeti,
Gens humana ruit per vetitum nefas.
Audax Japeti genus
Ignem fraude malâ gentibus intulit.

Poſt ignem ætherea domo
Subductum, macies & nova febrium
Terris incubuit cohors:
Semotique prius tarda neceſſitas

Leti corripuit gradum.
Expertus vacuum Dædalus aera
Pennis non homini datis,
Perrupit Acheronta Herculeus labor. (e)

ODE III.

SO may bright *Venus* glitter o'er the Deep,
And the fair *Twins* with double Luſtre ſhine.
Whilſt all the Winds within their Caverns ſleep,
But only thoſe which favour thy Deſign;
Thou, dear Ship! from Storms and Wracks defend,
And, as I wiſh and pray, betimes reſtore
Virgil, my better Half, my neareſt Friend,
And land him ſafe on *Athens* longing Shore.

ard was his Heart, inclos'd in Folds of Braſs,
Who in a feeble Bark firſt boldly try'd
e Watry Path and Region of the Seas,
And adverſe Winds and ſwelling Waves defy'd.
raging Storms could ſhock his mighty Soul,
Nor craggy Rocks by forked Lightning ſplit,
ough *Northern* Blaſts along the Ocean howl,
To which the *Adriatick* Waves ſubmit.

th in no Form could ever move his Fear,
Who calmly with attentive Mind and Eyes
e Horrors of the Deep unmov'd could bear,
nd view the Monſters of the low Abyſs.
Earth by *Jove* was parted from the Main,
ho gave each Element its proper place:
haughty Man obſtructs what Gods ordain,
nce impious Ships the ſacred Bounds o'erpaſs.
Pow'rs the Pride of Mortals can cantroul,
me to new Crimes, by ſtrong Preſumption driv'n;
ſacrilegious Hands *Prometheus* ſtole
eſtial Fire, and bore it down from Heav'n.

t fatal Preſent brought on Mortal Race
n Army of Diſeaſes: Death began
h Vigour then to mend his halting Pace,
nd found a more compendious Way to Man.
h Human Wings, not form'd by Nature's Aid,
Thoſe nobleſt Works vain Art would oft excel,
Dedalus the ſtarry Realms ſurvey'd,
hilſt great *Alcides* forc'd the Gates of Hell.

(c) *Nil mortalibus ardui eſt.*
Cœlum ipſum petimus ſtultitia: neque
Per noſtrum patimur ſcelus
Iracunda Jovem ponere fulmina.

Dr. B——'s Notes. Ode 3.

(a) *Qui ſiccis oculis monſtra natantia.*] Truly this is a very ſmart Paſſage, and the whole *Ode* is finely done, and with no vulgar Spirit and Judgment, but then, either I am quite beſide the Saddle, or elſe I ſhall plainly make it appear, that under this ſmooth Skin a very filthy Sore lies lurking. Let us look cloſer into the Buſineſs The *Scholiaſt* very well interprets thoſe words (*Siccis oculis*, Dry Eyes) by *Sine Lacrymis*, i.e. *Free from Tears*, and calls *Lucan* to witneſs for him. 9. 1044.

Qui ſicco lumine campos
Viderit Emathios.

And you may add, if you pleaſe, *Seneca de Tranquill.* 15. and *Propertius.* 1. 17. *Sicca Gena*, which is the ſame thing, is very frequent among the Poets. See *Ovid. Triſt.* 1. 1. *Martial.* 12. 3. 1. 79. Now put all this together, and then let us examine our Author's Meaning. *What a Stout Heart*, ſays he, *had that Man, What Pains and Method of Dying could he be afraid of, who truſting himſelf on Shipboard, firſt ſet Sail, and could* without Tears *behold the Monſtrous Beaſts, turbulent Waves, and horrible Rocks, all which are very terrible things?* V pretty truly! But now I poſitively affirm, that moſt Chicken-hearted Fe amongſt us, nay even a W Wench could do all this, ſtand ſuch a Sight with Crying; for being in a dreadful Conſternation, could not ſhed a Tear, ſhe would never ſo fain, being the Nature of us Pity, Paſſion, Deſire, Sh ſudden Danger, a ſmall F or the Remembrance of great and narrow Eſcape, will make a Man cry wh he will or no: but when are ſurpris'd into ſome and terrible Miſchief popps upon us on the ſud there is no room for cr no not for a little Gi that ſhould be her caſe. all know this. Our School-dame, Nature, a very Man's Experience te us as much. Now whe the Wonder or the Mirac a valiant Fellow ſhould upon all this with *dry* which the greateſt Co can behold without wee Nay more than this, greater the Fright, the the Eyes, inſomuch tha ſhall have them ſtand and immoveable in our See *Virgil* upon *Turn*

Nothing's ſo high, but what Mankind will dare,
Puſh'd to exceſs of Ill, and Crimes unknown:
Scarce will our Pride the Gods themſelves forbear;
Or ſuffer *Jove* to lay his Thunder down.

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6. *Dirigunt oculi.* And accordingly our Author in ſuch ſuch another Fright, occaſioned by Storms and Diſaſters, does not ſet *Eu-* a crying, though ſhe was a very young Girl at that time, but only makes her look Pale. *Carm.* 3. 23. Be-ſides, we never find in *Ho-* and *Virgil*, whoſe He-roes were great Driv'lers, and much addicted to Whining and Sniv'ling, on which ac-count they are cenſured by the Modern Block-heads, *Ulyſſes* or *Æneas*, when they were at Sea, and in dan-ger of being caſt away, did not ſhed a Tear: But they would bawl or groan moſt lamentably; Nature is apt to diſcharge that ſort of Language, to looſe the Voice, but ſhut up the Sluices of the Eyes. Throw a Man into the Fire, into the Water, or hold a naked Sword to his Throat, and you think he would Cry for any ſuch Matter? You ſee what an Abſurdity this Dry and this ſame Expreſſion, *Dry Eyes*, muſt in your Eyes, when you have any, make but a very ill ſort of a Figure. *He, Horace, who can ſee all the World Dry Eyes, muſt have a Heart plated with Braſs, and could look any ſort of Death in the Face*; But not to Cry in thoſe Occaſions, where the reſt of Mankind are apt to Cry, is not Va'our but Inſen-ſibility, and proves a Man to be Savage not Bold, Inhuman and not Magnanimous. See *Ovid. Heroid.* 11. 10. Other Writers have obſerved as much: and then *Horace* is ſtrangely out in this Place. We muſt therefore look out for ſomething elſe beſides *Dry Eyes*, which may better ex-preſs an Heroick Mind. And behold I here preſent you with the very Lines, juſt as they came out of *Horace*'s Scrutore!

Qui rectis oculis monſtra natantia,
Qui vidit mare turbidum.

You ſee the Alteration is a Trifle, nor does this differ ſo much from the vulgar Read-ing. So that I am amazed at the Impudence of thoſe ſaw-cy *Librarians*, who durſt ven-ture upon ſuch a ſtrange piece of Preſumption, Eſpecially ſince this Lection is a Rarity, the other Trite and Vulgar. This makes it Senſe, and is of Authority ſufficient to an-nul the Act and Deed of at leaſt two Hundred *Tranſcri-bers*, if they ſhould offer to contradict it. See *Seneca.* Epiſt. 104. Id. *de Conſtant.* c. 5. *Suetonius Augu.* c. 16. Now what think you? Are you not

clearly of Opinion that thoſe terrible Objects, thoſe frightful Hobgoblins, the Monſters, Waves, and Rocks, are no longer to be look'd upon *Siccis oculis*, with *Dry Eyes*, but *rectis oculis*, with *Steady Eyes?* For he is truly the brave Fellow, who in a time of Danger, will not ſo much as wink or turn away his Head. See *Tacitus de mor Germ.* c. 33. and *Pliny* againſt *Winking*, *Hiſt.* 11. 37. Hence it is, that To have a *Steadfaſt Look* and to *Look a Man in the Face* (I have told you already what is *Greek* for it) are always predicated of the Stouteſt Blades. See *Seneca* concerning *the beſt way of having one's Throat cut.* Epiſt. 76. and *Cicero de Rabirio.* Part. c. ult. I have corrected the Paſſage which others ſtruck at, and would have you ſtand to it boldly and bravely. See *Statius*, Theb. 10. 537. *Juvenal.* 6. 339. Where *Rectâ facie* is put for *Impudence*. *Boetius.* de Conſol. metro. 4. *Sophocles* Œdip Tyran. p. 205. Ed. Steph. *Theocritus.* Idyl. 5 35. *Arrian* Epicte. ſive libri 3. *Archidamus* orati. ad mili. *Xenoph.* Hellen. 7. p. 620. *Hierax* Stobæi 2. *Ariſtides* pro quatuor viris. Tom. 2. p. 295. de Themiſtocle. The *Latins* are for liſting up the Eyes to meet any Terrors or Menaces. See *Lucretius* 1. 67.

——— *Tollere* contra
Eſt oculos auſus. ———

All the Copies of *Lucretius* read *Tollere*, and they Coxcombs who would *Tendere* out of *Nonius* room. See *Livy* 6. 16. ing looking *Tribunes* and *tators* in the Face. *Seneca* piſt. 71. *Plutarch* περὶ p. 847. *Seneca de benefic.* *Auctor Octavia.* 5. 481. *Greeks* have a nice Word this, which is ἀτρεπτ for which *Polybius* the H rian had a very great as 1. 68. 2. 24. 3. 14. and 4. 32. and 34. Beſi they thought it a Mark Valour to look foreright out winking. *Ariſtoph.* Equit. 5. 292. *Lucian* in p. 270. de Megapenth. *Oppian.* Cyneg. 1. 20 Equo.

Η πῶς ἄνω ῥίζηρι
ΚΑΡΔΑΜΤΚΤΟΙΣΙΝ
πᾶις
Αἰζηοῖσι λόχῃ πεπυκ
ὀκλίνασα.

Which Paſſage the great Men, *Julius Scaliger* in nom. produces to ſhew, the *Cretick Foot* (as σπαρδιάμων) is ſome tolerated in *Hexameters*, to no purpoſe; for ſo a Poet would never cha ſtrange a Privilege. W doubt we muſt clap in ῥιπτάνιον, for this Word nifies all one as ἀνα τον, i.e. Not-winking. W *Euphorion apud Etymol.* Alſo correct *Heſychius* for ἀτρεπτον write ἀ τον, for ſo the run of Words will have it. *phron*, according to the

reading, v. 1177. has ...ρεσσιν. However, the ...logist's Authority is ... and you must restore ...ρεσσιν, as is still ex... in one written Copy. ... draw to a Conclusion, ... finish off our present ...dation. We have, I ...se, got over all Diffi..., and satisfied you, that ...Horace did positively ...Rectis oculis, or, should ...done it; if you deny ... these Points, I must ... that you don't know ...sort of a Blade *Horace* ...nd if you deny both, ...w what sort of a Blade

Qui vidit mare turgi... The *Venetian* Edition ... which I reckon the first ...*turgidum*: The *German* ...r, *turbidum*, but the ...g Editions stick close ...dum. The better sort ...ns declare some for ...e for t'other; and ... can very well away ...ther of those Read... See *Prudentius* Peri... 475. *Avienus* in A... These are for *turgi...* ...rgil is for *Tum dum* ...y write ἄλσον οἶδμα. ...ave no manner of ...ot that *Horace* wrote ... which is an Epithet ...force, and more ter... *Lucret.* 5. 998. *Ovid.* ...o Leand. Her. *Seneca* ...456. *Avienus* in A... ...ese all make use of ... especially in Sea ... So that I begin to ...e *turbidum* has so ...ect, whether *Pruden...* *Avienus*, in the places just cited, are not to be altered accordingly.

(c) *Infames scopulos* Acroceraunia.) *Virgil*, Æneid 3. 506. mentions *Ceraunia*, whence *Servius* confirms this reading in *Horace*, and tells us, *that the* Ceraunia *were Mountains in* Epirus, *which were call'd so, as being very high, and liable to be Thunder-struck. Horace* is more express, and hints both at the Thunder and Loftiness of these Rocks, by calling them *Acroceraunia*. *Lactantius* ad Statii Theb. 1. 133. *Infames scirone petras. Observe*, says he, *They are called* infames, *according to that in* Horace. Infames scopulos. This he repeats at the 3d 121. and 6. 156. But in the last of these Places, the old Books read *alta ceraunia*, as is observed by *Theod. Marcilius* and *Geor. Fabricius*, in their Notes on this very *Ode*. Whence *Wil. Baxter*, a Fellow of a close Head, in a late Edition of *Horace*, has alter'd it to *Alta Ceraunia*. But I wish he had not done it, for the Authority of one suspected Place can never be good against two other Passages in *Lactantius*, and against *Servius*, who is much older, and all the Copies of *Horace* every where dispersed. Nor can I away with this double Epithet, *Infames, alta*, which no body will bear with, who has any taste for Poetry. Ἀκροκεραύνια is an imitation of ἀκροκόρυθος, being a long ridge of Mountains with a Promontory at the end of them called *Acroceraunia*. See *Ovid* Remed. am. 5. 739. and

and *Pliny* Hist. 3. 23. and in four or five other Places mentions them as Mountains in *Epirus*. *Lucius Ampelius*, ca. 5. says, *Parnassus* Acroceraunia *in* Epiro. He would make *Acroceraunia* common, but that's a Mistake; for except the Places I have cited, I believe he will be at a Loss to find *Acroceraunia* any where else: for *Ceraunia* is the common Word, both among the Poets and others.

(d) *Necquicquam Deus abscidit prudens oceano dissociabili terras.*] *Dissociabili* was always taken Passively (as the Grammarians call it) in this place, and they made these words bear this Sense, *It was well done of* Jupiter, *to separate the Earth from the Sea, which was therefore cut off and divided from it.* See *Ovid.* Metam. 1. 22. *Statius* Silv. 3. 2. v. 61. But some later Writers have taken upon them to give the Words another turn, thus: *It was well done of* Jupiter *to separate one Country from another, by the Interposition of the Sea.* See *Lucretius.* And then the better to countenance their own Projects, they resolv'd to make *Dissociabili* Active, and not Passive, as the other Commentators had appointed, i. e *Dissociabilis, qui terras dissociat*, much like *genetabilis aura, penetrabile frigus*, and the rest. And this Interpretation must, as I find, stand for good, and pass current. For once, I'll humour you, and suffer *Dissociabilis* to be receiv'd Actively, that is Analogically: and yet 'tis impossible to find it any where else in that Acception. But now see what foolish work you have made here? and what Sense this is Jove *separated the Earth from the Sea, which was divided from it:* or as some explain the place, Jove *divided the Earth from the Sea, which was divided by the Sea*; will any one be perswaded, that this putrid and tautological Stuff could come from *Horace*? Now do but add one Letter and write *Dissociabilis*, if you have any Sense in you, which is the very same with what we call *Dissociables*, according to the new Mode of Spelling, and then take it thus: *It was to no purpose*, says Horace, *that* Jupiter *so providentially divided one Country from another by the Interposition of the Sea, since Mortals can so easily Skip over these Bounds and pass in Ships from one Country to another, and joyn them by Commerce, though they were divided by* Jupiter. See you see, the Words and Meaning hang together, and have something like. *Statius* 3. 32. observes, that Spain was thus divided from Africa. *Florus* 2. 8. & *Valer. Flac.* 2. 615. Both make mention of other Countries, that were parted by the Seas. Seneca has much the same Notion with our Author, about the Separation of Sea and Land, and makes sad Dogs of the *Argonauts* for pretending to Navigation, and to drive a forbidden Trade. *Medea* I fancy by this time, I

id enough to make out our
wn Emendation. There is
mething behind, which will
arly refute the Whimsical
tions of others. For that
t Interpretation, by which
e Sea is supposed to be di-
ded from the Land, and
ereby guarded from the At-
mpts of Sailing, cannot con-
with the following Words,

——— *Si tamen impia*
tangenda rates transiliunt
unda.

why *transiliunt*? this word
ies, that not only the
should be attempted, but
that several Foreign
ries should be attemp-
by the Seas, and a Com-
e set up in defiance of
re. For it can never be
our, that the Ocean
deserve this Name *Dis-*
ilis, which is never used
ings of a different Na-
or for one Thing aggre-
gate and concrete of Things of a different Nature. See *Tacitus*. Agric. 3. *Claudian* in Ruff. 2. 238. *Prudentius*. Psycom. 763. There is no reason why the Sea should be called *Dissociabilis*, unless part of it be separated, split, or divided from t'other; but *Horace* never design'd any such thing.

(e) *Nil mortalibus arduum est.*] The better sort of Copies read *ardui*: so *Cruquius*, and the rest, to which our oldest Books, the *Gravian* and *Leiden*, and that belonging to *Queen's College*, with others, agree. Add to these the Copy of *Barthius*, which is of good repute. *Adversf.* 35. 2. This Lection is therefore to be received, and the Spurious one to be rejected. *Epist.* 2. 3. All which is approved by that most elegant Gentleman, *Nick. Heinsius*, vi. *Ovid*, Heroid. 8. 104.

NOTES *upon* NOTES. ODE 3.

vero meticulosum quem-
, etiam femineam, id posse
dici.] Our Commen-
gives us in this Place a
rned Dissertation up-
. The Directors of
ls, and they who
the *Birchen* Scepter,
reamly well qualified
a Subject, *Horace*,
, had ventured to
hat he, who first sail'd
Rocks, and Sea-monsters,
hard-hearted Fellow,
uld with dry Eyes
these terrible Objects,
Dr. affirms, *that this is no wonder at all: since a young Girl can't cry, if she would, at such a Sight. For*, says he, *a sudden Consternation dries the Eyes more than any thing.* Indeed I was always of Opinion that *Raw-head* and *Bloody-Bones* were naughty Words, and that our *English* Nurses did very ill, to use any such Language to our Children, when an Onion might have done as well, and I am heartily glad, the Dr. has found a way to forbid these words having any Operation for the Future!

Sup-

Suppoſe you cry, *Boh!* to a Young Girl, or run in and tell her, that the *Bull-beggar* is coming to fetch her, and I queſtion whether theſe Attempts may not come under the Notion of a *ſudden Conſternation*, may it not ſo happen that ſuch a Girl puts Finger in Eye, unleſs ſhe be told that Dr. *B.* has given Orders to the contrary, and will certainly whip her if ſhe does? There are Cradles, Rattles, and a good Collection of *Odes*, called *Lullabyes*, which are much uſed to quiet Children on theſe Occaſions: but never was a more dexterous Invention than to ſet all theſe aſide, and prove by Demonſtration to the Child's own Face, *that it cannot Cry if it would never ſo fain.* As for the valiant Sailor, if in a *ſudden Conſternation* he ſhould hold out, and not leak at the Eyes, though it were the firſt time of his going to Sea, I own it would not be ſo great a Wonder; but then what does the Dr. mean here by a *ſudden Conſternation*? The firſt Man that ever went to Sea, moſt certainly expected to meet Storms and Winds there as well as at Land: And if ever he ſurvey'd the Ocean from the Shore, he muſt alſo have Reaſon to believe, that he ſhould now and then meet ſuch a thing as a Rock, *which*, as the Dr. obſerves, *being ſo much like a Mountain*, could not be ſo ſtrange and terrible an Object, as for the Monſters, the Sharks, Whales, Dolphins, Sea-horſes, &c. if they popp'd up their Heads all in a Body, juſt as our new Adventurer paſs'd by, I own I believe he would be daunted; But take his Journal thus. *Ditto* 12. a ſhoal of *Pilchards*. Wind at S. The 14th *Ditto*. *Stormy*. Let an Anchor. Two Sharks came up with us. *Ditto* 15. The *Biſhop and Clarks*. Took a *Sturgeon*. The 16th *Ditto* Stood in for *King-road*. Wind at S. W. Here we ſee the *Storm*, the Rock, the Pilchards and the Sturgeons, do all come upon a Man in a Moment, and therefore there no reaſon, why the Dr. ſhould put him into ſo *ſudden* Fright. But now when the young Sailor has time to reflect on all theſe Objects one after another, to conſider that perhaps worſe is coming and at the ſame time what he has left behind on Shore the Handkerchief ſhould dry out, *Horace* is right, I own as far as I can find, the Dr. does not manage the Sea ſo well as *Neptune* did, but brings the Rocks, his Storms and Monſters, all upon the poor Mariner together, to fright him out of his Wits, on purpoſe to keep him from Crying. Indeed he is very kind where he ſays, *that the Creature into a Well, this ſhall not draw a Tear from* Eyes: but if it does, you impute it to *Paſſion*, *Diſ* *ſome ſuch Motive.* This ſerve as an admirable *ment* on that antient Poem

There was two Cats *sat on a Well,*
And one of them fell in;
The other Cat *that sat by,*
Wept bitterly:
Because that Cat *was t' other* Cat's *Cousin Germin.*

here you see the surviving takes no Notice of a Fright, Weeps out of *Desire* and for her Relation that drowned, which confirms Dr's Criticism.

ULYSSES & ÆAS ingemunt & vociur.] The Dr. is confor *Homer* and *Virgil*'s leaſt they ſhould be red as *Driv'lers*: and fore takes notice, that Storm, which he calls *dam Conſternation*, they *cry'd*, but only groan'd *howl'd* moſt hideouſly. much for the Honour ſe worthy Gentlemen, and *Ulyſſes*: for cerif they would, they have held their Tongues not made ſuch a Noiſe, e Dr. ſays, *neither they, ther Milk-ſop, could yd if they would in eaſe*: So that it ſeems id their beſt to prove re frighted which was e Men of Honour.

ſiccos ad rem aliquam oculos, ubi mortalium lacrima excuterentur, roboris eſt, quam du- Horace falls again un- Dr's Diſpleaſure, for Dry Eyes a Mark of e Mind on ſome Oc- whereas, ſays he, it a Man to be *Savage and Inhuman.* And yet *Horace* is ſo far from deſcribing a *truly brave* Man in this Place, that I think he ſufficiently proves him to be Savage, by ſaying that his Heart was plated with Braſs *Æs triplex circa pectus*: Which I take to be worſe, than if he had given him the Heart of a Lion or a Bear. But I find the Dr. is of Opinion, that a Man may have Braſs in his Conſtitution without prejudice to his Humanity.

Is demum intrepido & invicto eſt animo, qui neque conniveat ad intentatum periculum, neque vultum avertat.] The Dr. produces many pertinent and learned Quotations from Antiquity, againſt that ſcandalous Cuſtom of *Winking in times of danger*, but I wonder he omits the Moderns on this Occaſion, who might afford him ſo much Additional Matter on the Subject, eſpecially ſince the Invention of Guns: where great Enlargements might have been made upon *Prime* and *Touch-holes.*

Alterum ſi negas, qui Horatius *ſit, omninoneſcis: ſin utrumque, vereor ne, qui tu ſis, optime ſciamus.*] Tho' the words *Fool* and *Blockhead* are not expreſſed here, yet they are moſt certainly to be underſtood, as being very familiar to our learned Commentator. For the Dr. here puts a very ſhrewd *Dilemma*, Whether *Horace* be not a *Fool*, or the Reader? but conſidering there is alſo a Third Perſon concerned in the Buſineſs,

ſineſs, I am amazed to think he ſhould exempt him from the hazard of the very ſame Imputation.

TURBIDUM fortius epitheton eſt, & majorem terrorem incutit.] There is a great Controverſie in this Place, the two *Candidates* are, *turgidum & turbidum*, the Dr. takes the Poll, ſummons the Authors to vote, then caſts up the Books, and declares in favour of *turbidum*: *which*, ſays he, *is a more forcible and more terrible Epithet than* turgidum. Now all the difference lies between two Letters *B* and *G*: and the Dr. is for the firſt. As for *G*, I own there is much to be ſaid in it's behalf, there are ſeveral ſorts of Oaths of great Force and Terror, in which it is of ſingular Uſe and Vertue: *Gog*, *Gorgon*, *Gun-powder*, and many other frightful things begin with this very Letter. As for *B*, I do not find, though it ſtands high in the *Alphabet*, that it is altogether ſo terrible, there is indeed a Conjurer or two, and ſome few Devils whoſe Names ſet out with a *B*: but I had forgot, that our high and mighty *Scholiaſt* gives this for his *Mark*, and therefore let Readers keep their Diſt and for the future appr this dreadful Letter Fear and Reverence.

Initium Epiri, *montes A* ceraunia.] Our Author great Pains to prove Antiquity, that the R which, in *Horace*'s Opi might be ſo terrible to a y Sailor out at Sea, were M tains in *Epirus*, and that *naſſus* was one of them. deed he does not give account, how Mountain Land ſhould be terrib Men at Sea, who no Que could not but be ſtra *frighted*, to meet in ſuch o a Latitude a Hill or two arrived from *Epirus*. B *naſſus* being one of theſe has I ſuppoſe, learnt a reſt the Trick of travelli and down, and viſiting ple; for who is there, does not reckon *P* among his Lands and ments? And why ſho Dr. *B.* remove a Mount to a Sea, ſince the Author of a Differtati *Phalaris* has remov'd t over Mountains, and Agrigentum *a Sea-port T the middle of* Sicily?

The End of the Firſt Part.

11641.a.61